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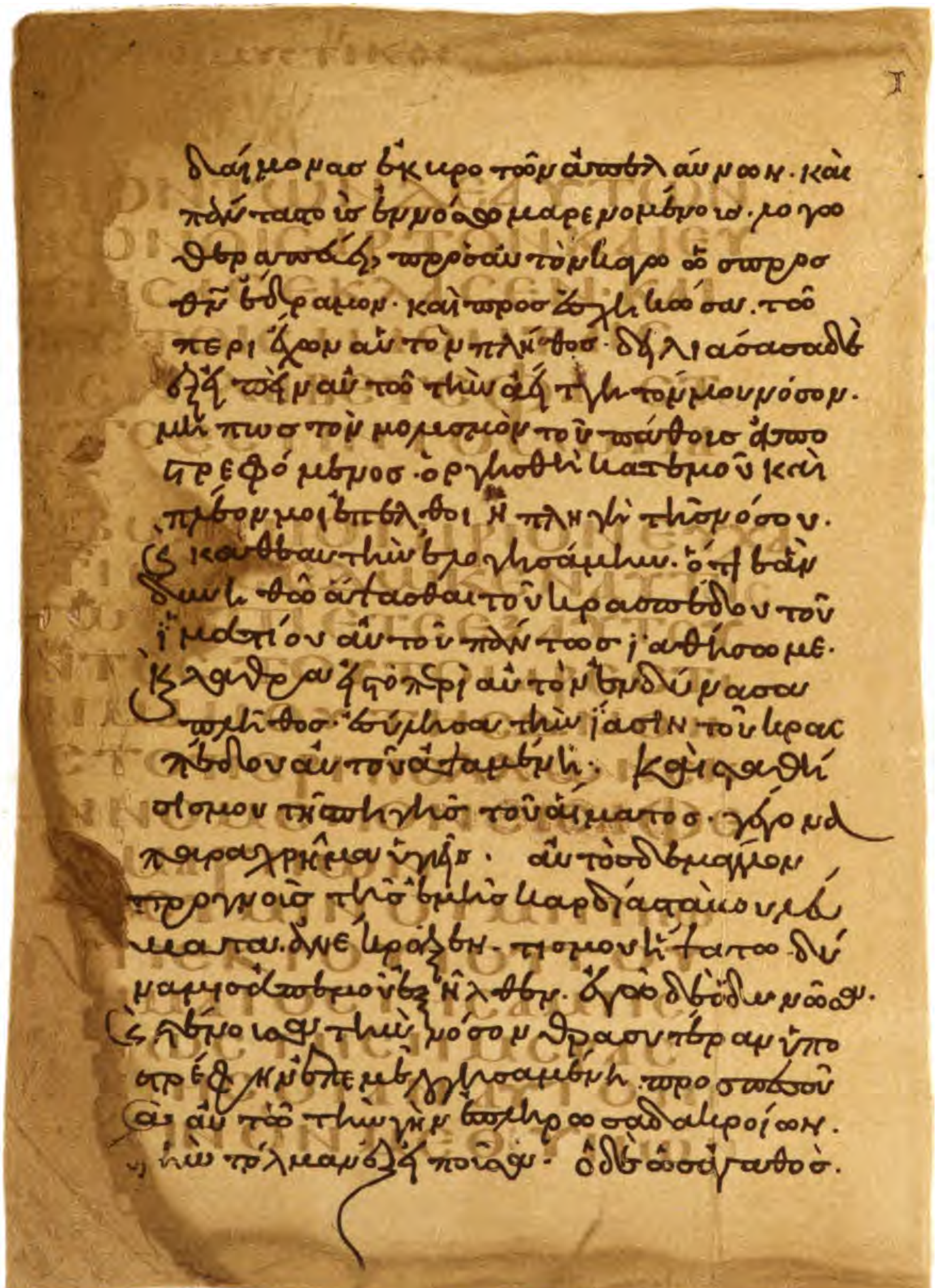
THE

CODEX RESCRIPTUS DUBLINENSIS

OF

ST. MATTHEW'S GOSPEL (Z),

ETC. ETC.



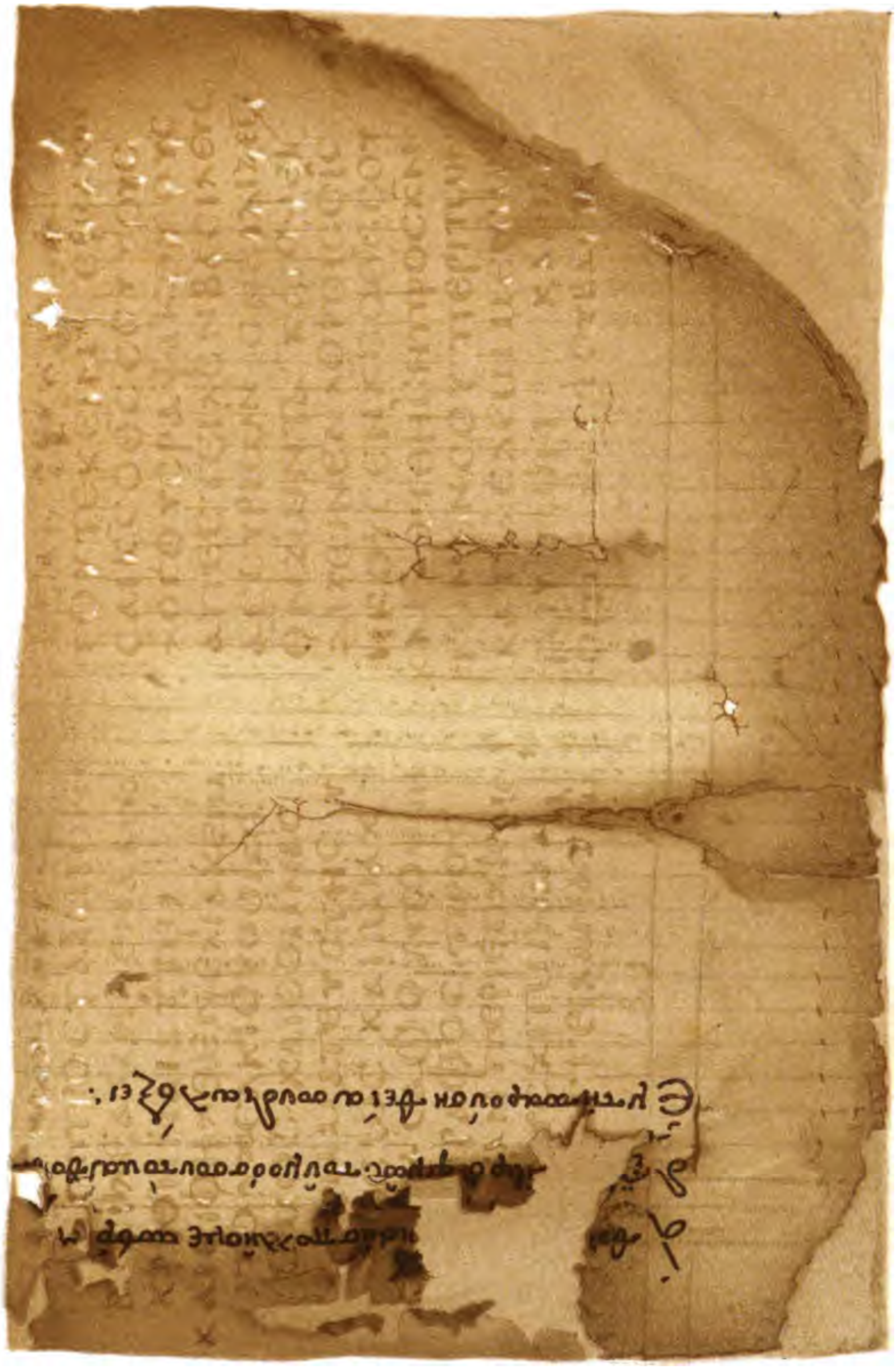
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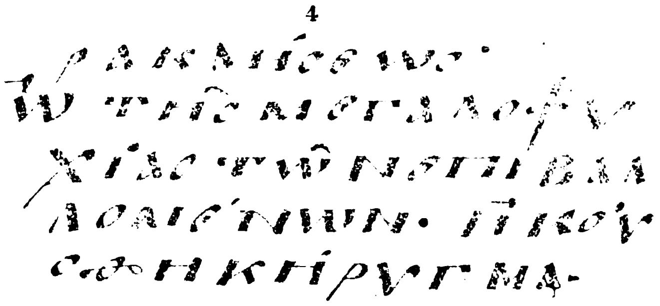
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PAR PALIMPSESTORUM DUBLINENSIUM.

THE CODEX RESCRIPTUS DUBLINENSIS

OF

ST. MATTHEW'S GOSPEL (Z).

FIRST PUBLISHED BY DR. BARRETT IN 1801.

A NEW EDITION, REVISED AND AUGMENTED.

ALSO,

FRAGMENTS OF THE BOOK OF ISAIAH,

IN THE LXX. VERSION,

FROM AN ANCIENT PALIMPSEST, NOW FIRST PUBLISHED.

TOGETHER WITH A NEWLY DISCOVERED

FRAGMENT OF THE CODEX PALATINUS.

BY

T. K. ABBOTT, B. D.,

FELLOW OF TRINITY COLLEGE, AND PROFESSOR OF BIBLICAL GREEK IN THE UNIVERSITY OF DUBLIN.

With two Plates of Facsimiles.

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INTRODUCTION.

THE present volume contains the text of two codices preserved in the Library of Trinity College, Dublin. One of these has long been known to Biblical students as the very valuable Codex Z of St. Matthew's Gospel, or the Codex Rescriptus Dublinensis, originally published by Dr. Barrett in 1801. The other, containing fragments of Isaiah, is now published for the first time.

Palimpsests.

1. Both these codices are palimpsest. It is well known that when the supply of papyrus ceased, especially after the Mohammedan conquest of Egypt, it became not uncommon to use parchment which had already been written on, the original writing, if not sufficiently faded, being sponged or scraped out. MSS. thus written are known as palimpsests, or codices rescripti. When the original ink had a metallic basis it could not be erased by mere sponging; and, even after scraping, some traces generally remained, so that with some pains the writing can still be made out. Sometimes, however, it is necessary to use chemical applications, in order to render the old letters visible. Some of our most valuable MSS. are of this character, notably that known as C, called also the Codex Ephremi Syri, from the author whose works are written over. One of the earliest of such palimpsests published was the codex now in question, Z, of which a new edition is here offered.

Description of the MS. volume containing the Codex Dublin.

2. The volume in which it is found is a small quarto, $8\frac{1}{4}$ inches by 6. It consists in its present state of 110 folios, arranged in quaternions, or groups of four sheets; some of these, however, being imperfect, and some dislocated. The first twelve quaternions are lost, as appears by the first folio being marked IΓ (not IB, as Barrett inadvertently states). It is also imperfect at the end. The later writing consists of portions of several works of ecclesiastical writers, including extracts from SS. Basil, Chrysostom, Anastasius, Epiphanius, and Theodorus Abucara. An extract from

Epiphanius relating to the genealogy of our Lord, and previously unpublished, was printed in Dr. Barrett's Prolegomena, p. 46.

Of these 110 leaves, 69 are palimpsest, made up of fragments of three different books. 29 leaves contain portions of orations of Gregory Nazianzen. The writing of these so closely resembles the specimen given by Montfaucon of a Parisian codex of the same author of the 9th century, in the form of the letters, the length of the lines, and the double columns, that, except for the embellished initial letters of that codex, they might be taken for parts of the same copy. That codex, indeed, is described by Montfaucon as distinguished by its beauty and magnificence; whereas ours has no elegance or magnificence whatever. It is, moreover, much mutilated. A specimen of the writing is given in the second plate of facsimiles.

Eight leaves contain the fragments of Isaiah, and thirty-two the fragments of St. Matthew's Gospel.

Present state of the Codex Dublin.

3. These fragments form the Codex of St. Matthew's Gospel, known to critics as Z. This consisted originally of about 120 folios, or 60 sheets, arranged in 15 quaternions. Of these only 32 folios remain, namely 14 sheets and 4 single leaves. Generally only one sheet of a quaternion is preserved. The original measure of the folios was at least 10½ by 8 inches, of which the writing occupied about 6 by 5½. Each page contains 20 or 23 lines; and each line about 18 letters.

The vellum (which is in some parts much discoloured) appears to have been originally of a purplish colour. It is rather thin, and the writing instrument pressed so deeply, that in some places the writing on one side of the leaf shows through on the other. This is the case in the page of which a facsimile is given, some of the letters seen through being quite as plain as the letters on the page itself. Many pages, also, are full of holes, which generally follow the lines of the letters, as if the writing instrument had cut into the vellum. In some instances the colour of the ink is quite gone, and it is only by the depression in the vellum that the letters can be read. In others the letters are comparatively plain, and even appear as if they had at one time been retouched, prior, of course, to the later writing. Hence Dr. Barrett thought it probable that the older writing may not have been erased, but have faded from age when the vellum was taken for the purpose of rewriting. It is certainly worthy of notice that the ninth century fragments used in the same volume are in some places full of colour; and it can hardly be supposed that a scribe who was satisfied to write over these as they now appear would have laboriously erased the other writing, which was three or four centuries older.

4. In preparing the old vellum for his purpose, the later scribe has, as we have seen, reduced the dimensions of the sheet considerably. Occasion-

ally he has cut a folio down the middle, and then has of necessity folded the sheet in a new place about two or three inches from the former fold. In this case the new fold runs down the old writing about 1½ inch from the edge, so that the writing is to be sought partly on one page and partly on another. For example, the folios corresponding to Tabb. 25, 26, 27, 28 of this edition formed one sheet, the original fold of which runs down the folio numbered 22 in the present state of the volume, while the present fold passes down three or four letters from the right edge of Tab. 26. Thus the present folio 22 has on one side

a	*b*
ΠΟΤ	ΔΙΑΔΕ
ΕΛΕ	ΤΟΤCCΤΝ

and on the other side,

b	*a*
ΧΝΙCΘΗ	ΔΑ
ΘΕΡΑΠΕΤC	ΟΔΕ

and so on.

The remainder of the words in column *a* on both pages have to be sought in folio 19. This was overlooked by Dr. Tregelles, who mistook the ancient fold for a joining in the vellum, where, as he thought, the later scribe had pieced on a new bit to the old.* He consequently reported as missing all those portions of the MS. which are thus doubled in, concluding that they had been cut off by the binder since Barrett examined it. For the same reason he queries in his Greek Test. the (genuine) reading ὅτι in vi. 2, indicating that he had been unable to verify it. The folios which are thus folded are those corresponding to Barrett's plates IX, X; XXV, XXVI; XXXIX, XL. These are the only leaves which can possibly preserve their original width; but of course the second leaf of each sheet has suffered proportionately, viz. those containing XV, XVI; XXVII, XXVIII; and XLV, XLVI.

5. Dr. Tregelles (*l.c.*) has given a sad account of the way in which the codex had been treated in the process of re-binding subsequently to Dr. Barrett's time. "The binder simply seems to have known of the Greek book in the cursive letters, which are all black and plain to the eye. And so the pages have been unmercifully *strengthened* in parts, by pasting paper or vellum over the margins, leaving indeed the cursive writing untouched, but burying the uncial letters, of so much greater value." This is unfortunately true. "Also in places there were fragments all rough at the edges of the leaves, and these have been cut away so as to make all smooth and

Dr. Tregelles' account of the Codex.

* "Account of the Printed Text of the Greek Testament," p. 167.

neat; and thus many words and parts of words read by Dr. Barrett are now gone irrecoverably." This also is true. Dr. Tregelles adds:—"And besides, the binder seems to have taken the traces of the ancient writing for *dirt marks*, and thus they have been in parts industriously obliterated; and in those places in which the writing instrument of the ancient copyist had deeply furrowed the vellum, a new surface of *size* (or something of the kind) had been superadded." On this I can give no opinion.

Character of the writing. Form of the letters.

6. The letters are of the form known as round and square uncials, beautifully formed, as the reader may judge from the facsimile. Indeed, it yields to none in the beauty of the writing. In general, the breadth of the letter is not less than the height, except in the case of Α, Ι, Ξ and Ρ. This is true even of Φ and Ψ. Κ and ω are more wide than high. Even where, from pressure of space, the letters are made small, the regularity of form is not departed from. Ο, Θ, Є, and C retain their circular form without such compression as in one or two instances in our MS. of Isaiah in this volume, and frequently in later codices. Tischendorf notes the same regularity in the Vatican MS., and in some others. The very small letters of the sections are given with the same exactness, and only differ in size from those in the text (with the exception of Λ, the thick stroke of which bends in a little).

No letters (not initial) rise above or fall below the general level except Ρ, Φ, and Ψ. Sometimes, however, at the end of a line, where there is little space, two or three letters are made small, and then more room is gained by Τ retaining its usual height. In such cases, also, Τ sometimes descends below the line. I can hardly, however, trace any lines ruled by the ancient scribe: those ruled by the later are obvious enough. There is no attempt at running the letters into one another, nor does the same upright stroke ever do duty as part of two letters, as in the Sinaitic and Vatican MSS., in which Ν, Η, Μ, are sometimes thus joined. The final stroke of Α, Δ, and Μ is, however, often prolonged with a sweep, so as to touch the succeeding letter. It will be seen from the facsimile that these three letters are formed with somewhat less stiffness than the engraver's. The down stroke of Α often curves and thins off slightly at the bottom (not before giving off the sloping line) sometimes more and sometimes less, and is prolonged horizontally to the right, still not extending below the cross line. (This variety is imitated on Tab. 50, line 2; Tab. 55, line 1.) It is often, however, quite straight, having a right angle at the bottom, as in the form here printed. I do not know any other example of this form.

Δ is of a rather unusual form. In the Alex. and other codices the right-hand line has a small projection at the top to the right hand: in our codex it turns round to the left, and is neatly curved, ending in a knob. The same form occurs in the Isaiah Codex. Χ terminates at the top in

similar curls: at the bottom it usually ends abruptly: sometimes, however, with a curve, and sometimes at the left with a free long stroke (see Tabb. 35, 36).

In Ⲙ the vertical strokes are perfectly straight and of uniform thickness, and do not extend below the cross line, which is very fine, and consists of three distinct portions, often more curved than the engraver's. In forming this letter the writing instrument was twice (at least) removed from the vellum, the vertical lines being obviously drawn first. The form is rather peculiar, but a similar Ⲙ is found occasionally in the Sinaitic and Vatican Codices, especially in titles. It is also found in the Hyperides papyrus, and in the Borgian Codex of St. John (T) of the fifth century, and it is the constant form in the second codex in the present volume. In these MSS., however, it is not written in the same way as in Z, but in a more flowing manner. The lines of K are straight, but the right-hand down stroke sometimes widens out from its origin to the bottom.

Φ is usually rounded, but once has an angular form, as represented on Tab. 48. The horns of ϒ are not always so round as the engraver has made them, but have an angular bend at the top, and end in a sort of sweep. They appear to have been made each in two distinct strokes, the angular bend being at the point from which the strokes were drawn. Initial ϒ has the horns straight; and so also sometimes ϒ at the end of a line next a small letter.

There are no points or down strokes at the bottom of Δ; and all vertical strokes, as in I, T, Γ, are of uniform thickness throughout. The only deviations from absolute simplicity of form are the finish given to the horns of Δ, Λ, and X, the thickening of the extremities of C, Є, and the points at the end of the transverse lines in Γ, T, and Π (left side). ϒ and I frequently have two dots over them. This practice was introduced very early, probably with a view to mark their separate pronunciation. In the case of ϒ we sometimes have instead of the dots a curved line like a circumflex (see Tab. 46). The only MSS. in which Tischendorf has remarked a line over ϒ, instead of two dots, are Codex Ephremi, in which this is the constant usage, and the Sinaitic, in which it occurs occasionally, as it does also in the Cureton palimpsest of the Iliad. It occurs in the Isaiah palimpsest in the present volume.

7. There are no breathings or accents. The only stop used is the simple point in three positions, but apparently without any distinction. A short space is left when a stop is used. Punctuation, &c.

The apostrophe is not used except after ΑΛΛ'—never to separate syllables, as in the Alexandrian.

Quotations from the Old Testament are indicated as in the Vatican and Alexandrian MSS., by a mark like this: > (see Tab. 2).

Abbreviations.

8. The abbreviations are only those used in the most ancient codices: ΠΗ̅Ρ, ΜΗ̅Ρ, Υ̅Σ̅, Κ̅Σ̅, Χ̅Σ̅, Θ̅Σ̅, ΟΥ̅Ν̅Ο̅Σ, ΑΝ̅Ο̅Σ, ΠΝ̅Α̅, with their inflections, ΔΑ̅Δ, ΙΗ̅Λ. Several of these words, however, are sometimes written in full, as ΜΗΤΗΡ, ΟΥΡΑΝΟΣ, ΑΝΘΡΩΠΟΣ, ΥΙΟΣ. ΚΑΙ is never abbreviated, as it is in both the Alexandrian and Sinaitic Codices, nor ΤΑΙ, as in the former codex.

The short line representing Ν at the end of a line is never used except when this is also the end of the word.

Initials.

The initial letters of the smaller divisions or paragraphs are large. This is also the case in the Alexandrian and the Codex Ephremi, but not in the Vatican or Sinaitic, a mark of their greater antiquity. Tischendorf remarks, "Æqualitas inde a quinto sæculo desuefacta." There is often traceable a bent line over these initials. The Sinaitic Codex throws light on the origin of such lines. In that MS. a new line is not begun with a fresh paragraph, but a line is drawn over the first letter of the paragraph, and also at the beginning of the lines. The Vatican has the former of these lines, not the latter. When the commencement of a paragraph was marked by the beginning of a new line, and by a large initial, these lines became superfluous, but were naturally not at once discontinued.

Sections.

9. As regards the other divisions of the text, it has the larger divisions or *τίτλοι*, the origin of which is unknown. These are perhaps numbered by the first hand; but the titles at the top of the page, of which four are preserved, appear to be by another hand.

The Ammonian sections are also numbered in the margin, but without the Eusebian canons. This is also the case with the Codex Ephremi; but the Sinaitic and Vatican have both the sections and the canons. Tregelles suggests that the canons might have been written in vermilion, and thus been easily sponged out.

The remains of the inscription ΚΑΤΑ ΜΑΘΘΑΙΟΝ are traceable at the bottom of the first of the extant pages. This was, of course, not the first in the original codex; it is probable, therefore, that the words were written by a later hand after the first leaves had been lost.

Clerical errors.

10. The codex is written with tolerable correctness. We find, however, *αι* for *ε* in the 2 pers. pl. seven times; *ι* for *ει* in nouns in *εια*, four times; in *οφειλω* and its derivatives, three times; also in *ειδομεν* and *ειστηκει*, three times; *ει* for *ι* in dative singular, twice; and in *καθισαι*, *καθιση*, and *ισθι*, three times; in *φαρισαιοι*, twice; and in *δειγματισαι*; *δωσωσιν* for *δωσουσιν* (Tab. 58); *ε* for *αι* in *ενεπαιχθη*. We have also *Ζεβηδαιου*; *ψυχρουν* for *ψυχρου* (Tab. 17). There is one instance of accidental omission: *χρονον ηκριβωσεν* for *χρονον ου ηκριβωσεν*. These errors are far fewer than occur in the same space in the Vatican or Sinaitic. The latter has in the

same space about ten times, and the former three times as many errors. This, of course, proves nothing as to the critical value of the codex.

11. I have suggested the probability that the titles of the τίτλοι at the top of the page are by a later hand. The difference in writing between these and the text is very striking. Not only do the small O, E, Θ, C, sometimes used in the text, never deviate from the regular round form, but the very small letters of the Ammonian sections preserve the same regularity of form, and are miniature copies of those in the text. On the other hand, these letters in the titles have the compressed narrow shape, although there is no want of space. K is also differently formed, apparently by two strokes, the bottom of the upright being thickened, as if the scribe had made a loop there. Δ also has a different form, and A and P are joined; and it may be added that the line of the writing is in one case at least very crooked. In order that the reader may form his own judgment, I have given a facsimile of the four titles which remain; the others having been cut off. The words KATA MAΘΘAION at the bottom of the first extant page are probably by the same hand. There are some letters at the bottom of Tab. 10 which I am unable to explain. Traces of a second hand.

12. Dr. Barrett assigned the codex to the sixth century, *at latest*, and his date has been adopted by most subsequent critics. His reasons are given in detail in the *Transactions of the Royal Irish Academy*, vol. i. He judged that it was not younger than the Alexandrian, which was then believed to belong to the sixth century, but is now assigned to the fifth. Hug thought our codex older than the Alexandrian, and assigned it, with C, to an earlier part of the fifth century. Date of the Codex Dublin.

In estimating the age of a MS. of the Gospels, we have to consider the form of the letters, the interpunction, the presence or absence of accents and breathings, the occurrence of large initials, the abbreviations, the divisions of the text, and sometimes other minor particulars. Codices which contain the Epistles supply other indications which do not concern us.

13. The oldest MSS. are written, as is well known, in uncial characters, without accents or breathings. Accents and breathings were introduced, according to Montfaucon, in the seventh century. They appear, however, to have been employed much earlier. They are found in the Vienna Dioscorides of A. D. 500, as well as in Cureton's palimpsest of Homer, and in the Milan Homer. Hug thinks they began to be used in Biblical manuscripts in the fifth century, namely, when Euthalius introduced his stichotomy (A. D. 462). And in fact in the Alexandrian Codex, in the Book of Genesis, they are written in the first four lines of each column, by the first hand, according to Sir F. Madden. They are not found in our codex. Absence of accents, &c.

Ancient form of letters.

Letters of the uncial form continued to be used down to the ninth century, when they were superseded by cursive writing, except in the case of copies meant for Church use, etc. Codex S of the Gospels is in fact dated 949. The uncial characters, however, underwent considerable changes of form during this long period, the later copies being written in a freer manner and less like capitals. Thus the specimen from the Codex of Gregory Nazianzen is a good example of a ninth century uncial. The form of the letters, then, is of itself sufficient to give an approximation to the time of writing. The earlier codices have the letters more upright, the round ones more circular, not compressed, as in later times (see facsimile, 3 *b*). This compression came in gradually, so that there are very few codices, and those only the most ancient, which avoid these oblong letters when pressed for space. This is the case in ℵ, A, B, C,* and in the older Vienna Dioscorides, not in the later Dioscorides, which dates from the beginning of the sixth century, nor in other MSS. of the same age (Tischendorf, Preface to Codex Vatic.). Now, this is the case in our codex, which frequently has a very small Θ, O, C, or Ɛ at the end of a line, but in no case with any tendency to compression. The still smaller letters marking the sections are equally round.

The angle (left-hand, bottom) of Δ is always acute, as in the Sinaitic (fourth cent.), and sometimes in the Alex. (fifth cent.), but not in the Vatican (fourth cent.), or in C (fifth cent.).

Their simplicity.

Another point to be noticed in connexion with the form of the letters is their simplicity or embellishment. One of the earliest deviations from simplicity is the termination of Ɛ, C, and the transverse strokes of Γ and T, in thickened points. This is not found in the Sinaitic Codex, but occurs in A, B, and C, and in our codex, Z.

Another early deviation was putting points or short lines under the bottom angles of Δ. This does not occur in the Sinaitic or Vatican Codices, but in the Codex Ephremi, and often in the Alex., the lateral lines rest on thick points. This is not the case in our codex.

The use of large initial letters at the commencement of paragraphs became general after the fourth century. The Sinaitic and Vatican MSS. are without them. The Alex. and Codex Ephremi have them, and in this our codex agrees with them.

The only abbreviations employed in our codex are those which are found in the most ancient codices, and which have been mentioned above. KAI is never contracted, as it is in both the Sinaitic and Alex., but not in the Vatican or C.

Punctuation.

14. Some current errors respecting the punctuation of ancient Biblical

* But there appears to be a slight compression in Codex C in Tischendorf's facsimile.

MSS. have been corrected by Tischendorf, who has ascertained that the punctuation in the Vatican is by the first hand, contrary to the supposition of Hug. He has also shown that it is a mistake to suppose that the point used in the Alexandrian Codex has a value depending on its position. In that codex, as also in C, the point is indifferently at the top, middle, or bottom. This is also the case in Z.

Our codex never has the line or apostrophe which in א, A, and B, is sometimes placed at the end of words, especially monosyllables and proper names; and in the Alex. even at the end of syllables and prefix prepositions.

15. We come now to the divisions of the text. First, we have the paragraphs. **Divisions of the text.**

In the Vatican Codex these do not commence with a fresh line, but are indicated by a short horizontal line in the margin. In the Sinaitic, besides the line in the margin, there is, in parts of the codex at least, a line where the paragraph begins. But both in the Sinaitic Codex and the Alex. the paragraph is frequently made to commence a new line. In the Alex., when the paragraph begins in the middle of a line, the next line has a large initial, even though it be in the middle of a word. Codex Ephremi agrees with our codex in always commencing a paragraph with a fresh line.

The circumstance that the Ammonian sections (or *κεφάλαια*) are numbered without the addition of the Eusebian Canons, is of some importance with respect to the age of the MS. (unless indeed the latter have been obliterated), as the canons came into general use very early.

Both are found in the Alexandrian and the Sinaitic, but in the latter they have been added subsequently to the writing of the text, though at no long interval (Tischend.). The sections without the canons occur in the Codex Ephremi, also in the comparatively late Codex Cyprius.

The Vatican MS. has a different division.

From the preceding statement it appears that, if we follow Tischendorf, there are many circumstances which suggest an earlier date than the sixth century, and nothing which compels us to place it later than the fifth. This, as we have seen, is the date adopted by Hug, and Wattenbach appears to accept the same date (*Einleitung zur Griech. Palæographie*). I have, however, consulted Professors Gardthausen and Gregory (of Leipzig), and they agree in assigning the codex to the latter part of the sixth century. **Probably of the sixth, possibly of the fifth century.**

16. As already remarked, the codex was first published (in 1801) by Dr. Barrett. He had discovered it, as he states in his preface, fourteen years before. His transcript contains several errors, as was to be expected in a first collation, especially in the case of a MS. so difficult to read. His facsimile pages were accompanied with a transcript in ordinary cursive cha- **Labours of Barrett and Tregelles on the Codex Dublin.**

racters. Several writers have commented, with what Dr. Scrivener justly calls "unnecessary severity," on the inaccuracy of this transcript. Lachmann very unfairly refuses to allow Barrett any merit whatever, attributing to the engraver (!) the credit of deciphering the MS., and leaving Barrett only the discredit of the errors in the cursive text. Dr. Tregelles conjectures that Barrett's accuracy of eye was so completely lost in 1801 that in that year he blundered in reading in the engraved text what he had correctly read in the MS. fourteen years before.

But Barrett does not say that he had read the MS. fourteen years before, but that he had discovered the MS. then; nor is it at all likely that his first copy of it would be made in facsimile, or that he would have to copy his cursive text from the engraved. Indeed the former bears decisive internal evidence that it was not so copied; for the defects in the MS. are carefully indicated in it, not only at the side but at the top of the page, where there is frequently a line cut off; whereas the engraved page contains no such indications. But the fact is, that the "strange blunders" spoken of are additions or omissions of letters at the beginning or end of lines (in about fifteen instances).* As it happens, some of the additions are justified by the codex; but this may be accidental. How such errors may arise is curiously illustrated by the history of Dr. Tregelles' collation. This distinguished Biblical critic examined the MS. in 1854, and, with the help of chemical applications, was enabled to read a considerable number of letters which had escaped Barrett (about 200). He published a list of these and an account of the MS. in a quarto tract of eight pages.† In this he mentions that he had also entered these additional letters in a copy of Barrett's edition in the possession of Rev. Dr. Todd, then librarian of Trinity College. This copy is now in the library; and on examining it I was surprised to find that it differed in several (about twenty) places from the printed list of readings. Each contains readings, or rather letters, which are not in the other, and in some places there are positive discrepancies.

For example, in Tab. II., line 6 from bottom, the annotated copy gives ΑΠΟ, the printed list, ΥΠΟ, the latter being correct. In Tab. VII., line 2, the printed list supplies Ο after ΑΡΤ, the MS., more correctly, the first half of ω. Tab. XVIII., 9th line from the bottom, the MS. entry has "ΕΥΑΝΓΕΛ(ΟΝ) *ut vid.*": the printed list has "ΕΥΑΝΓΕΛΙ[ΖΟ *ut vid.*]."

* Lachmann's censure may have been occasioned by the very numerous errors in accents and breathings, and not by the disagreement between the two texts.

† The Dublin Codex Rescriptus, a Supplement to Dr. Barrett's Transcript of the Codex Dublinensis Rescriptus (Z of St. Matthew), obtained by the Chemical Restoration of the Manuscript. London: Williams and Norgate, 1863. His account of the MS. was first published in his *Account of the Printed Text of the Greek New Testament.*

The latter is correct, except that Barrett's Γ ought not to have been changed to N. Tregelles appears to have been misled by a letter at the other side of the vellum. The line is, however, very obscure. Tab. XIX., line 7, the MS. entry adds E at the end; the printed list, H, correctly.

Dr. Tregelles has added to the permanent value of the copy of Barrett's book above referred to, by marking on each page the portions that have been pasted over or taken into the binding. Only in respect to the latter, as I have already stated, his account is erroneous.

17. My original intention was simply to reissue Barrett's text, with the addition of the letters read by Tregelles, not supposing that anything remained to be discovered; but I soon found that it was necessary to re-examine the MS. carefully throughout. If I have succeeded beyond what could have been expected in discovering letters and marks which escaped Dr. Tregelles (over 400), it is because, being resident in Trinity College, I was able literally "nocturna versare manu, versare diurna" this important codex. It has often been only after repeated examination in different lights that the existence of a mark or a letter has been placed beyond all doubt.

The paragraph lines, which are barely visible, long escaped notice. I had not thought of looking for them until I accidentally detected one (at the top of Tab. XXXIX.), which at first I did not understand. It was the same with the marks of quotation.

The following, and a few other errors of Barrett, have been corrected:— Errors now corrected.

Tab. X. Barrett prints ΝΟΙΣ at the beginning of the first line. The reading is ΤΟΥ ΕΝ ΟΥΝΟΙΣ.

XII., line 8. The codex has ΟΥΝΩ, not ΟΥΡ.

XIV., line 6, ΛΑΜΕΝ, not ΛΟΜΕΝ.

XVI. I have corrected the position of several letters.

XXVIII., line 5 from end. Codex has ΣΙΝ, not ΟΝ.

XXXIV., line 9. Codex has ΤΩ (not ΤΟ) ΟΝΟΜΑ (ΤΙ was in the next line).

XLII., line 10, ΠΙΕΣΘΕ, not ΠΙΕΣΘΑΙ.

XLIII., line 9, ΕΑΝ, not ΣΑΝ.

Ib., line 5 from end. ΠΟΛ is at the end of this line, and ΛΩΝ at the beginning of the next.

LVI. I have corrected the place of several words.

LVII., last line, Tregelles reads ΔΕ for Barrett's ΕΝ, but doubtfully. I think ΔΕ is certainly right.

Dr. Tregelles is in error:—

Tab. XLIX., line 2 from end. The codex has ΓΕΩΡΓΟΙ, not ΓΕΩΡΓΟΥ.

LIX., line 4 from end. He has in his Greek Test. "ΑΠΑΝΤΗΣΙΝ ... Ζ (*sic*)," *i.e.*, it does not read ΣΥΝΑΝΤΗΣΙΝ. In his printed list of readings he simply gives ΠΑΝ. Similarly, in the copy of Barrett's book above referred to, he

writes ΠΑΝ, marking the preceding letter as illegible. The letters he mistook for ΠΑΝ are quite distinctly THC. Indeed ΠΑΝ could not be in the place where he thought he read it, since the first letters of every line in this page are hidden in the binding. The reading is ΥΠΑΝΤΗΣΙΝ, ΥΠ being in the preceding line.

Tab. xv., line 13, in his printed list, he writes, "apparently E. Query E[ΓΕΝΕΤΟ]." Dr. Tregelles must have suggested ΕΓΕΝΕΤΟ by an oversight, as the word in all the authorities is ΕΠΕΣΕΝ. In fact the beginning of Π is visible.

Tab. XLVII., Ch. XXI., v. 25, he gives ΔΙΑΛΟΓΙΖΟΝΤΟ. The codex reads, correctly, ΔΙΕΛΟΓΙΖΟΝΤΟ.

New readings.

18. The following readings are now ascertained for the first time:—

Ch. VI., v. 1, Tab. x., ΤΟΥ ·ΕΝ ΟΥΝΟΙΣ. All other authorities seemingly have the dative. The preceding line, which, doubtless, contained the words (ΕΧΕ being on the previous page) ΤΕ ΠΑΡΑ ΤΟΥ ΠΑΤΡΟΣ ΥΜΩΝ, has been cut off.

Ch. VIII., v. 1, Tab. XVI. Several fresh letters having been read above Barrett's first line, the space shows that the codex had ΛΕΠΡΟΣ ΕΛΘΩΝ, not ΛΕΠΡΟΣ ΠΡΟΣΕΛΘΩΝ. The letters before ΣΕΛΘΩΝ are cut off.

Ch. x., v. 42, Tab. XVII., ΟΥΔΕ for ΟΥ ΜΗ, the reading of (all ?) other codices.

Ch. XIII., v. 5, Tab. XXIV. The remains of letters at the top of the page, although too small to print, are sufficient to show that the MS. had ΒΑΘΟΣ ΓΗΣ, not ΒΑΘΟΣ ΤΗΣ ΓΗΣ.

Ch. XIV., v. 17, Tab. XXVIII. In consequence of Barrett's printing . . . ON, the codex has been supposed to read ΕΙΠΟΝ, instead of the usual reading, ΛΕΓΟΥΣΙΝ. In reality the codex has CIN, part of the C being cut off.

Ch. XVIII., v. 5, Tab. XXXIV. The reading is ΕΠΙΤΩΟΝΟΜΑ; and although the beginning of the next line is cut off, it is clear from the space that it contained ΤΙ.

Ch. XX., vv. 26, 27, Tab. XLIII., ΕΑΝ *bis*.

Ibid. v. 26, the codex has ΔΕ after ΟΥΤΩ.

Ch. XXI., v. 6, Tab. XLVI., ΠΟΙΗΣΑΝΤΕΣ.

Ch. XXI., v. 42, Tab. L. After ΤΑΙΣ I read ΥΜΕ. The next line has ΑΙΣ, the space of one letter being cut off. The reading was, therefore, ΥΜΕΤΕΡΑΙΣ—a very singular reading. Tregelles writes ". . . ΙΣ (? ΑΓΙΑΙΣ ? ΤΑΙΣ *bis scriptum*)." The position of ΤΑΙΣ in the fourth line is sufficient to set aside the second alternative, which supposes a vacant space of several letters at the end of the fourth line. The same consideration would make ΑΓΙΑΙΣ at least improbable, as we should in that case suppose the scribe to have written only ΑΓ in the fourth line, although having room, at least for the next syllable, Ι, if not for the whole word.

Ch. XXV., v. 6, Tab. LIX. I read ΥΠΑΝΤΗΣΙΝ (also in v. 1). I cannot positively say whether ΑΥΤΟΥ followed.

Dr. Tregelles ascertained the reading ΚΑΜΗΛΟΝ in ch. XIX., v. 24, Tab. XXXVII.

Ch. XXIII., v. 20, Tab. LVI. One or two letters being cut off at the beginning of each line, Barrett and Tregelles suppose that the codex had ЄΠ' instead of ЄΠΑΝΩ (the reading of all other codices) before ΑΥΤΟΥ. I have, however, found Є after ΤΟΙΣ in the preceding line: the reading ЄΠ' is, therefore, a little doubtful.

In Tab. XXXVI., line 4, there was probably a small o before the final Υ, but there is a hole in the vellum.

Tab. XIX., last line, Barrett has a considerable space between ΑΥ and ΤΟΥ. This part of the leaf has been cut away since his time; but as there is a similar space on Tab. XX. corresponding to the reverse of the folio, there was, doubtless, a defect in the vellum here originally.

Character of the text.

19. In order to enable the reader to form an estimate of the general character of the text of our codex, I have counted in twenty-six pages the number of readings in which it differs from some of the principal MSS. As a result, I find that it differs from א 30 times; from B 44 times; from C (which is deficient in four of these pages) 55; from L 69 times; and from Stephens' text 95 times. The Alexandrian Codex (A) is deficient up to Matth. xxv. 6; but in the short space common to it and Z, the differences are 14, the differences of Z from B in the same space being 11, and from א 7. In the same space A and B differ 17 times. These numbers suffice to show that the text closely resembles that of the most ancient codices.

The codex has the forms *ἐξήλθατε* (Ch. xi. 7, 8); *λήμψομαι* (x. 41, xx. 10); *ἐξεβάλαμεν* (vii. 22); *προσέπεσαν* (vii. 25); *ἐράπισαν* (xxvi., 68), usually called Alexandrian; and it has *ν ἐφελκυστικόν* even before consonants.

Noticeable Readings.

20. The following readings may be specially noticed:—

Z alone of Greek codices has:

Ch. II., v. 18, *βρυγμός* (for *ὀδυρμός*). Probably the word *κλαυθμὸς* just before suggested to the scribe the familiar phrase *ὁ κλαυθμὸς καὶ ὁ βρυγμὸς* [*τῶν ὀδόντων*].

Ch. VI., v. 1, *τοῦ ἐν οὐρανοῖς* (for *τῷ ἐν οὐρανοῖς*). The preceding words [*παρὰ τοῦ πατρὸς ὑμῶν*] are cut off.

Ch. VI., v. 2, om. *ὑμῖν*, after *λέγω*.

Ch. VIII., v. 1, *καὶ καταβάντος αὐτοῦ.* א^{b}, B, C have *καταβάντος δὲ αὐτοῦ.* The common reading is *καταβάντι δὲ αὐτῷ.*

Ch. X., v. 42, *οὐδὲ ἀπολέσει* (for *οὐ μὴ ἀπολέσῃ*). L and some others have *οὐ μὴ ἀπολέσει.*

Ch. XIV., v. 12, *ἔλθοντες* for *προσέλθοντες.*

Ch. xv., v. 21, om. καὶ Σιδῶνος. Barrett writes, "Post τύρου legi non potest X" [*i. e.* Z]. I believe there has been nothing after τύρου.

Ch. xv., v. 23, om. λόγον after οὐκ ἀπεκρίθη αὐτῇ.

Ch. xvii., v. 16, ἠδύναντο for ἠδυνήθησαν.

Ibid. v. 17, πονηρά for ἄπιστος.

Ch. xviii., v. 6, μύλος μυλικός. The latter word is now pasted over. The common reading is μύλος ὀνικός. L has λίθος μυλικός.

Ch. xxi., v. 42, ἐν ταῖς ὑμετέραις γραφαῖς.

Ch. xxiii., v. 17, τί γὰρ μεῖζον. The usual reading is τίς γὰρ μείζων. The Latin versions have the neuter, and Lachmann adopts this reading. But it is to be noted that in the Latin the substantives are neuter—"aurum" and "templum."

Z alone of uncials has the following:—

Ch. ii., v. 3, ἡ before πᾶσα.

Ch. vi., v. 2, ὅτι after ὑμῖν.

Ch. xii., v. 44, ὑποστρέψω (instead of ἐπιστρέψω). This is the reading of a few cursives, including the important "Ferrar's group" (13, 69, 124, 346), and 1.

Ch. xiv., v. 7, ὤμοσεν (instead of ὡμολόγησεν). This is also the reading of "Ferrar's group": it has, probably, come in from the parallel in S. Mark.

Ch. xiv., v. 19, ἐκέλευσεν for κελεύσας.

Ch. xix., v. 24, τὴν βασιλείαν τῶν οὐρανῶν (for the usual τὴν β. τοῦ θεοῦ). This agrees with 1, 33 (not 124), and some versions. Both the parallels have τοῦ θεοῦ. Hence the reading of our MS. is preferred by Lachmann and Tischendorf.

Ibid. v. 28, καθεσθήσεσθε (= one cursive).

Ch. xxv., v. 6, ὑπάντησιν (= 157) for ἀπάντησιν. In v. 1., Z reads ὑπάντησιν with אBC, 1.

In the following instances Z agrees with א alone of uncials:—

Ch. xiii., v. 1, ἐκ (for ἀπὸ) τῆς οἰκίας (= 33).

Ch. xv., v. 22, ἔκραξεν (for ἐκραύγασεν or ἔκραζεν) (= Ferrar's group).

Ch. xvii., v. 15, om. κύριε.

With $א^b$:—

Ch. i., v. 24, ἑαυτοῦ for αὐτοῦ.

Ch. iv., v. 6, εἶπεν for λέγει.

Ch. xii., v. 46, om. second αὐτοῦ.

With $א^c$:—

Ch. xiv., v. 3, ἔδησεν ἐν τῇ φυλακῇ [καὶ ἀπέθετο]. The last two words are, however, cut off, but the space shows that they stood here originally.

I have not observed any instance in which BZ stand alone. Indeed they rarely agree in opposition to א, while אZ often differ from B. אBZ are opposed to the remaining uncials in at least ten instances.

21. Our second codex contains fragments of Isaiah, viz., ch. xxx. 2–xxxi. 7; and xxxvi. 17–xxxviii. 1. This is found, as stated, in the same volume as the MS. of St. Matthew, and was briefly noticed by Dr. Barrett. In this case the later scribe has made two leaves out of one leaf of the original codex. The original measured not less than 12 by 9 inches, and was written in double columns, with 36 lines to a column, and about 17 letters to a line. Only four of these leaves remain, being probably two sheets. Each of these leaves is folded so as to form two in the later volume; hence two or three lines in each page are hidden in the binding. The pages are here represented as they originally appeared, the hiatus in the middle of each showing where the leaf is now folded. The vellum is very much worn, and in some places full of holes; and nearly one-fourth of the last leaf is gone altogether. It is in parts also very much discoloured. The writing is more uniformly indistinct than that of Z; there are no letters invisible where the vellum remains, nor are there any as distinct as some parts of Z. The Palimpsest fragments of Isaiah.

22. Most of the letters have a general resemblance in form to those in the former codex. Ⲁ is quite different, being rounded at the left side, inclined, and thicker at the top than the bottom. Vertical lines, as in Γ, I, T, are thickened at the bottom, and sometimes fall below the line. Ⲉ and Ⲥ are but slightly thickened at the extremities—sometimes not at all. Δ and Λ resemble the same letters in Codex Z in form, but differ in being always small in proportion to the other letters. Ⲙ has the same form as in Z, but was written differently, the left-hand down line and the bottom being written in one stroke of the pen or stilus. It is certainly remarkable that these two palimpsests, accidentally found in the same volume, should present the same forms of Δ, Λ, and M, otherwise by no means common. In N the diagonal line is not quite straight, but meets both the vertical lines at nearly a right angle. K is also differently written, the down stroke being joined with a loop (filled) to the upper. The down line, too, is curved, sometimes so much that the letter is almost like X. X itself has more curve than in Z. B is somewhat angular at the bottom at the right hand. Ξ, formed as in Z, does not fall below the level of the other letters. There are two dots, as in Z, over I and Υ, or sometimes in the case of Υ a curved line instead. Form of the letters.

23. There are no accents or breathings, and for punctuation only the simple point is used. An apostrophe occurs in the case of an elision; not otherwise. The writing is continuous, but a space is left where there is a break in the sense, and the beginning of a paragraph is indicated by a marginal line. There are, indeed, very few of these lines now discernible. There are no large initials. When letters are written small at the end of a line for Absence of accents, breathings, initials.

want of room, there is occasionally a slight compression of the round letters. Otherwise they are rather more wide than high.

Abbreviations.

The abbreviations are only the most ancient—$\overline{\text{ANOC}}$, $\overline{\Theta\text{C}}$, $\overline{\text{KC}}$, $\overline{\text{IC}\Lambda}$, $\overline{\text{I}\Lambda\text{HM}}$. KAI is never abridged, nor TAI. The lineola indicating N at the end of a line is not confined to the end of words, as in Codex Z.

Clerical errors.

The codex has few clerical errors. *ει* for *ι* occurs seven times; for *ε* once: *ι* for *ει* twice: *ε* for *ει* once. We find in it also *τὰ ὅραμα* for *τὰ ὁράματα*, and *ἑαλωκότος* for *ἑαλωκυίας*.

The forms *εἴπατε*, *ἐρύσατο*, are employed; and *ν ἐφελκυστικόν* is never omitted.

Age of Codex.

24. This codex is probably of the same age as Codex Z, if not older. The absence of large initials is in favour of an earlier date.

It should be observed that the occasional crookedness of the writing is probably due to the straining of the vellum by the binder.

25. These fragments were collated for Holmes and Parsons' edition of the Septuagint, and are cited in it as Codex VIII., but their collation is, as might be expected, imperfect. At page 20 I add a complete collation with the text of the Vatican Codex. It appears from this list that when our codex differs from the Vatican, it is an even chance which of them agrees with the Alexandrian or the Sinaitic. Other variations from these latter codices are not here noted.

Fragment of the Codex Palatinus.

While these pages were passing through the press, the fragment of a purple codex of the *Vetus Itala* described by Dr. Todd in the *Proceedings of the Royal Irish Academy* for 1847, and by Westwood in his *Palæographia Sacra Pictoria*, and since supposed to be missing, has been re-discovered in the Library of Trinity College by the Assistant Librarian, Mr. French, a search having been instituted at the suggestion of the Librarian, Dr. Ingram. The leaf, which measures 14 inches by 9¾, proves to be a fragment of the Codex Palatinus published by Tischendorf in 1847, and ascribed by him (as the leaf had been ascribed by Todd) to the fourth or fifth century. It corresponds with that codex in the form and size of the letters, the number of letters in a line, and of lines in a column, the large initials to the columns and the paragraphs, the latter standing outside the column, the former not so; and in the heading "secundum" on the left-hand page, "Mattheum" on the right, part of which however is torn away; but "Matt . . ." remains on one page, and "dum" on the other.

Now that codex (amongst other defects) has lost a leaf and about a-half (more exactly 12 or 13 lines) after Matt. xiii., 13, breaking off with the words "ut videntes non videant," and resuming with "agro suo,"

v. 24. Our leaf begins with the words immediately following "videant," viz., "et audientes non audiant," and ends with "tunc facit" in ver. 23. From this to the words with which the Palatinus resumes would occupy about 12 lines of the first column in the next page, thus exactly corresponding to the missing portion. This identification was made before I had seen the letter in the *Academy* for March 1, 1879, from Mr. T. Graves Law, who has the credit of first suggesting it. I may add that the Codex Palatinus was acquired by the Imperial Library at Vienna some time between 1800 and 1829; it is not known how or whence (Kopitar, quoted by Tischendorf in his Prolegomena).

Our fragment was purchased (in Dublin) by Dr. Todd, some years before 1847. The text of this fragment is given in the Appendix to the present volume.*

* Westwood's "parabolus" is an error.

COLLATIO FRAGMENTORUM DUBLINENSIUM LIBRI JESAIÆ CUM CODICE VATICANO.

		CODEX VAT.	CODEX DUBL.
ISA. XXX.	3.	*σκεπη,*	*η σκεπη* (= Sin., Alex.)
	ib.	*ονειδος* (= Sin., Al.)	*εις ονειδος*
	6.	*η ορασις* (= Al.)	*ορασις* (= Sin.)
	ib.	*αυτους,*	*αυτους εις βοηθειαν αλλ' εις αισχυνην και ονειδος* (= Sin., Al.)
	8.	*ταυτα καιρω,*	*καιρων ταυτα* (= Sin., Al., sed *ημεραν* pro *ημερας* ante *καιρων* Sin.)
	9.	*ο λαος,*	*λαος* (= Sin., Al.)
	12.	*ο αγιος ισ̅λ,*	*κ̅ς ο αγιος ισ̅λ* (= Sin., Al.)
	13.	*εαλωκυιας,*	*εαλωκοτος.*
	14.	*λεπτα* (= Sin.)	*λεπτον* (= Al.)
	ib.	*εν αυτοις* (= Sin., Al.)	*αυτοις.*
	15.	*ουτω* (= Sin., Al.)	*οτι ουτως.*
	ib.	*του ισ̅λ* (= Sin.)	*ισ̅λ* (= Al.)
	16.	*αναβαταις,*	*αναβαται* (= Sin., Al.)
	17.	*χιλιοι δια φωνην ενος φευξονται,*	*δια φωνην ενος φευξονται χιλιοι* (= Sin., Al.)
	18.	*υμας* (= Al.)	*ημας* (= Sin.)
	ib.	*διοτι* (= Sin., Al.)	*οτι.*
	ib.	*θεος υμων* (= Sin.)	*θεος ημων* (= Al.)
	ib.		add. *που καταλειψετε την δοξαν υμων* (ante *μακαριοι*) (= Sin., Al.)
	19.	*κλαυθμω* (= Sin., Al.)	*εν κλαυθμω.*
	ib.	*ελεησει* (= Sin.)	*και ελεησει* (= Al.)
	ib.	*την φωνην της κραυγης* (= Sin., Al.)	*την κραυγην της φωνης.*
	ib.	*επηκουσεν* (= Sin., Al.)	*και ηκουσεν.*
	22.	*ποιησης,*	*ποιησεις* (= Sin., Al.)
	ib.	*λικμησης,*	*λικμησεις* (= Sin., Al.)
	23.	*πλησμονη* (= Sin., Al.)	*εις πλησμονην.*
	ib.	*βοσκηθησεται* (= Sin., Al.)	*βοσκηθησονται.*
	ib.	*σου τα κτηνη* (= Sin., Al.)	*τα κτηνη σου.*
	24.	*φαγονται αχυρα* (= Sin., Al.)	*αχυρα φαγονται.*

	CODEX VAT.	CODEX DUBL.
ISA. xxx. 27.	*ερχεται δια χρονου,*	*δια χρονου ερχεται πολλου* (= Sin., Al.)
ib.	*η οργη* (= Sin., Al.)	*οργη.*
29.	*κυριου* (= Sin., Al.)	*θεου.*
30.	*κυριος,*	*ο κυριος* (*ο θεος* Sin., Al.)
ib.	*του βραχιονος* (= Sin., Al.)	*βραχιονος.*
ib.	*και οργης* (= Sin., Al.)	*οργης.*
31.	*της φωνης,*	*φωνης* (= Sin.) (*την φωνην* Al.)
32.	*τυμπανων,*	*αυλων* (= Sin., Al.)
33.	*κειμενα* (= Sin., Al.)	*καιομενα.*
xxxi. 1.	*τον κ̅ν̅,*	*τον θ̅ν̅* (= Sin., Al.)
ib.	*εζητησαν,*	*εξεζητησαν* (= Sin., Al.)
2.	[*σοφως*, ed. Tisch.; *σοφος*, Codex],	(= Cod. Vat.).
3.	*βοηθουντες* (= Sin., Al.)	*βοηθουντες και πεσειται ο βοηθουμενος.*
ib.	*παντες απολουνται* (= Al.)	*απολουνται παντες* (= Sin.)
4.	*η ο σκυμνος* (= Sin., Al.)	*και ο σκυμνος.*
ib.	*κεκραξη* (= Sin., Al.)	*κεκραξει* (ut vid.)
ib.	*εμπλησθη* (= Sin., Al.)	*ενεπλησθη.*
ib.	*το Σιων* (= Al.)	*Σιων* (= Sin.)
5.	*κ̅ς̅ σαβαωθ* (= Sin.)	*κ̅ς̅* (= Al.)
6.	*ανομον υιοι ισ̅λ̅,*	*ανομον* (= Sin., Al.)
7.	*απαρνησονται* (= Sin.)	*απαρνηθησονται* (= Al.)
ib.	*τα χειροποιητα* repet. post *αυτων,*	*τα χειροποιητα,* semel tantum (= Sin., Al.)
xxxvi. 18.	*απατατω υμας,*	*υμας απατατω* (= Sin., Al.)
ib.	*ρυσεται υμας* (= Al.)	*υμας ρυσεται* (= Sin.)
19.	*εμαθ,*	*αιμαθ* (*αμαρ* Sin.; *αιμαρ* Al.)
ib.	*επφαρουαιμ,*	*σεπ . . . . μ* (= Sin., Al.)
21.	*αποκριθηναι* (= Sin., Al.)	*αποκριθηναι αυτω.*
22.	*οικονομος,*	*ο οικονομος* (= Sin., Al.)
ib.	*εσχισμενοι* (= Sin., Al.)	*περιεσχισμενοι.*
xxxvii. 4.	*λογους ους* (= Sin., Al.)	*εν λογοις οις.*
ib.	*προσ κ̅ν̅ σου,*	*προσ κ̅ν̅ τον θ̅ν̅ σου* (Sin.; om. clausulam Al.)
7.	*εμβαλλω* (= Sin.)	*εμβαλω* (= Al.)
ib.	*μαχαιρα* (= Sin., Al.)	*εν μαχαιρα.*
8.	*λοβναν* (= Al.)	*λομνα* (= Sin.)
8, 9.	*και ηκουσεν οτι απηρεν απο λαχις και εξηλθεν Θαρακα,*	*και ηκουσεν βασιλευς ασσυριων οτ εξηλθεν Θαρακα* (= Sin., Al.)
10.	*εφ᾽ ω* (= Sin., Al.)	*εν ω.*

	CODEX VAT.	CODEX DUBL.
ISA. xxxvii. 10.	*πεποιθως,*	*πεποιθως ει* (= Al.) (*πεποιθως ης* Sin.)
11.	*συ ουκ ηκουσας,*	*η ουκ ηκουσας* (= Sin., Al.)
12.	*θεεμαθ* (= Sin.)	*θαιμαθ* (= Al.)
13.	*και που αρφαθ,*	*και αρφαθ* (= Sin., Al.)
ib.	*επφαρουαιμ,*	*σεπφ . . . ρουεμ* (*εμφαριν* Sin., *σεπφαρειμ,* Al.)
ib.	*αναγουγανα,*	*αναγουγανα* (= Sin.) (*αναεγγουγανα* Al.)
14.	Nullo additamento (= Sin.)	Post v. 14 add. *προσευχη εζεκιου βασιλεως της ιουδαιας* (= Al.)
16.	*κ̅ς̅,*	*κ̅ε̅* (= Sin., Al.)
17.	*σενναχηρειμ* post *λογους,*	*σενναχηρειμ* post *απεστειλεν* (= Sin., Al.)
18.	*κ̅ε̅ ηρημωσαν,*	*ηρημωσαν κ̅ε̅* (om. *κ̅ε̅* Sin., Al.)
19.	*ανεβαλον,*	*ενεβαλον* (= Sin., Al.)
ib.	*απωσαντο,*	*απωλεσαν* (= Sin., Al.)
24.	*κυριου* (= Sin., Al.)	*τον κυριον.*
ib.	*αρματων* (= Sin., Al.)	*αρματων μου.*
26.	*εξ ημερων αρχαιων,*	*εξ αρχα . . .* (= Sin., Al.)
ib.	*οικουντας,*	*ενοικουντας* (= Sin., Al.)
29.	*τη οδω* (= Sin., Al.)	*εν τη οδω.*
33.	*βελος ουδε μη* (= Sin., Al.)	*βελος ουδ' ου μη.*
34.	*αποστραφησεται και εις την πολιν ταυτην ου μη εισελθη,*	*αποστραφησεται* (= Sin., Al.)
36.	*το πρωι* (= Al.)	*πρωι* (= Sin.)
37.	*απηλθεν αποστραφεις σενναχηρειμ,*	*. . . . . . απηλθεν σενναχηρειμ* (= Sin. *αποστραφεις απηλθεν,* om. *σενναχηρειμ,* Al.)
38.	*αυτον προσκυνειν* (= Sin., Al.)	*προσκυνειν αυτον.*
ib.	*νασαραχ,*	*ασαραχ* (= Sin., Al.)
ib.	*διεσωθησαν* (= Sin., Al.)	*εσωθησαν.*
ib.	*ασορδαν* (= Al.)	*αχορδαν* (= Sin.)

TABLE OF THE PORTIONS OF ST. MATTHEW'S GOSPEL CONTAINED IN CODEX Z.

Cap. i. 17–ii. 6.	Tab. i.–iv.	Cap. xix. 21–28.	Tab. xxxvii., xxxviii.
,, ii. 13–20.	,, v., vi.	,, xx. 7–xxi. 8.	,, xxxix.–xlvi.
,, iv. 4–13.	,, vii., viii.	,, xxi. 23–30.	,, xlvii., xlviii.
,, v. 45–vi. 15.	,, ix.–xii.	,, xxi. 37–45.	,, xlix., l.
,, vii. 16–viii. 6.	,, xiii.–xvi.	,, xxii. 16–25.	,, li., lii.
,, x. 40–xi. 18.	,, xvii.–xx.	,, xxii. 37–xxiii. 3.	,, liii., liv.
,, xii. 43–xiii. 11.	,, xxxi.–xxxiv.	,, xxiii. 13–23.	,, lv., lvi.
,, xiii. 57–xiv. 18.	,, xxv.–xxviii.	,, xxiv. 15–25.	,, lvii., lviii.
,, xv. 13–23.	,, xxix., xxx.	,, xxv. 1–11.	,, lix., lx.
,, xvii. 9–17.	,, xxxi., xxxii.	,, xxvi. 21–29.	,, lxi., lxii.
,, xvii. 26–xviii. 6.	,, xxxiii., xxxiv.	,, xxvi. 62–71.	,, lxiii., lxiv.
,, xix. 4–12.	,, xxxv., xxxvi.		

THE PLATES OF FACSIMILES.

Plate I.

A page of Codex Z (= Tab. 62). At the lower part the remaining small headings.

Plate II.

A page of the Palimpsest fragments of Isaiah (half of an original page). This is the only page not covered with the later writing. At the lower part a specimen of the fragments of Gregory Nazianzen (ninth century), in the same volume.

I.

EVANGELIUM SECUNDUM S. MATTHÆUM.

CODEX Z.

ΙΟΥΝΑΙΓΕΝΕΑ
ΑΒΡΑΑΜ ΕΩϹΔΑΔ ΓΕ·
ΔΕΚΑΤΕϹϹΑΡΕϹ·
ΚΑΙΑΠΟΔΑΔ ΕΩϹΤΗϹΜ
ΚΕϹΙΑϹΒΑΒΥΛΩΝΟϹΓΕ
ΑΙΔΕΚΑΤΕϹϹΑΡΕϹ·
ΚΑΙΑΠΟΤΗϹΜΕΤΟΙΚΕϹΙΑ
ΒΑΒΥΛΩΝΟϹ ΕΩϹΤΟΥΧ
ΓΕΝΕΑΙΔΕΚΑΤΕϹϹΑΡΕϹ·
ΤΟΥΔΕΙΥΧΥΗΓΕΝΕϹΙϹΟΥ
ΤΩϹΗΝ· ΜΝΗϹΤΕΥΘΕΙ
ϹΗϹΤΗϹΜΗΤΡΟϹΑΥΤΟ
ΜΑΡΙΑϹΤΩΙΩϹΗΦΠΡΙΝ
ϹΥΝΕΛΘΕΙΝΑΥΤΟΥϹΕΥ
ΡΕΘΗΕΝΓΑϹΤΡΙΕΧΟΥϹΑ
ΕΚΠΝϹΑΓΙΟΥ·
ΙΩϹΗΦ ΔΕΟΑΝΗΡΑΥΤΗϹ
ΔΙΚΑΙΟϹΩΝ·ΚΑΙΜΗΘΕΛ
ΑΥΤΗΝΔΕΙΓΜΑΤΙϹΑΙ
ΕΒΟΥΛΗΘΗΛΑΘΡΑΑΠΟΛΥ
ϹΑΙΑΥΤΗΝ·

ΚΑΤΑΜΑΘΘΑΙΟΝ

ΔΕΑΥΤΟΥΕΝΘΥΜ
ΤΟΣ· ΪΔΟΥΑΓΓΕΛΟΣ
ΑΤΟΝΑΡΕΦΑΝΗΑΥ
ΩΛΕΓΩΝ ΪΩΣΗΦΥΙΟΣ
ΔΑ ΜΗΦΟΒΗΘΗΣΠΑΡΑ
ΛΑΒΕΙΝΜΑΡΙΑΜ ΤΗΝΓΥ
ΝΑΙΚΑΣΟΥ ΤΟΓΑΡΕΝΑΥΤΗ
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ΑΓΙΟΥ ΤΕΞΕΤΕΔΕΥΙΟΝ·
ΚΑΙΚΑΛΕΣΕΙΣΤΟΟΝΟΜΑΑΥ
ΤΟΥΙΝ· ΑΥΤΟΣΓΑΡΣΩΣΕΙ
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—\> ΟΜΕΝΟΝΜΕΘΗΜΩ
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ΛΑΒΕΝΤΗΝΓΥΝΑΙΚΑΕ
ΤΟΥ ΚΑΙΟΥΚΕΓΙΝΩϹ
ΑΥΤΗΝΕΩϹΟΥΕΤΕΚ
ΥΙΟΝ ΚΑΙΕΚΑΛΕϹΕΝΤΟ
Α ΟΝΟΜΑΑΥΤΟΥΙΝ
ΤΟΥΔΕΙΥΓΕΝΝΗΘΕΝΤ
ΕΝΒΗΘΛΕΕΜΤΗϹΪΟΥ
ΑϹ ΕΝΗΜΕΡΑΙϹΗΡΩΔΟ
ΒΑϹΙΛΕΩϹ ΪΔΟΥΜΑΓΟ
ΑΠΟΑΝΑΤΟΛΩΝΠΑΡΕ
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ΛΕΓΟΝΤΕϹ ΠΟΥΕϹΤΙ
ΟΤΕΧΘΕΙϹΒΑϹΙΛΕΥϹΤ
ΪΟΥΔΑΙΩΝ· ΪΔΟΜΕΝΓ
ΑΥΤΟΥΤΟΝΑϹΤΕΡΑΕΝ

ΟΛΗ·ΚΑΙΗΛΘΟΜΕΝ
ΟΣΚΥΝΗΣΑΙΑΥΤΩ·
ΟΥΣΑΣΔΕΟΒΑΣΙΛΕΥΣ
ΡΩΔΗΣΕΤΑΡΑΧΘΗ ΚΑΙ
ΑΣΑ ΗΪΕΡΟΣΟΛΥΜΑ ΜΕ
ΑΥΤΟΥ· ΚΑΙΣΥΝΑΓΑΓΩ-
ΑΝΤΑΣΤΟΥΣΑΡΧΙΕΡΕΙΣ
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ΟΥΟΧ̅Σ̅ΓΕΝΝΑΤΑΙ·
ΔΕΕΙΠΟΝΑΥΤΩ ΕΝΒΗΘ
ΛΕΕΜ ΤΗΣΪΟΥΔΑΙΑΣ·
ΥΤΩΣΓΑΡΓΕΓΡΑΠΤΑΙ·
ΙΑΤΟΥΠΡΟΦΗΤΟΥ· ΚΑΙ
ΥΒΗΘΛΕΕΜ ΓΗΪΟΥΔΑ
ΥΔΑ ΜΩΣΕΛΑΧΙΣΤΗΕΙ
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ΚΣΟΥΓΑΡΕΞΕΛΕΥΣΕΤΑΙ
ΗΓΟΥΜΕΝΟΣ ΟΣΤΙΣΠΟΙ
ΑΝΕΙΤΟΝΛΑΟΝ ΜΟΥ
ΟΝΙΗ̅Λ̅

ΚΑΙΤΗΝΜΡ̅Α ΑΥΤΟ
ΦΕΥΓΕ ΕΙΣ ΑΙΓΥΠΤ
ΚΑΙΙΣΘΕΙ ΕΚΕΙ ΕΩΣ
ΣΟΙ· ΜΕΛΛΕΙ ΓΑΡ ΗΡΩΔ
ΖΗΤΕΙΝ ΤΟ ΠΑΙΔΙΟΝ Τ
ΑΠΟΛΕΣΑΙ ΑΥΤΟ
ΟΔΕ ΕΓΕΡΘΕΙΣ ΠΑΡΕΛΑΒ
ΤΟ ΠΑΙΔΙΟΝ ΚΑΙ ΤΗΝ ΜΡ
ΑΥΤΟΥ ΝΥΚΤΟΣ: ΚΑΙ ΑΝ
ΧΩΡΗΣΕΝ ΕΙΣ ΑΙΓΥΠΤΟ
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ΙΝΑ ΠΛΗΡΩΘΗ ΤΟ ΡΗΘΕ
ΥΠΟ ΚΥ ΔΙΑ ΤΟΥ ΠΡΟΦ
ΤΟΥ ΛΕΓΟΝΤΟΣ· ΕΞ ΑΙΓ
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ΟΤЄ ЄΤΙ ΓΛΗΡѠΘΗΤΟΡΗΘЄ̄
ΔΙΑΙЄΡЄΙΙΙΟΥΤΟΥΠΡΟ
ΦΗΤΟΥΛЄΓΟΝΤΟϹ· ΦѠ
ΝΗЄΙ ΡΑΙΙΑ ΗΚΟΥϹΘΗ·
ΚΛΑΥΘΙΙΟϹ· ΚΑΙΒΡΥΓΙΙΟϹ
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ΚΥΦΑΙΝЄΤΑΙ ΚΑΤΟΝΑΡ
ΤѠΪѠϹΗΦ ЄΝΑΙΓΥΠΤѠ
ΛЄΓѠΝ ЄΓЄΡΘЄΙϹΠΑΡΑ
ΛΑΒЄΤΟΠΑΙΔΙΟΝ ΚΑΙΤΗ̄

ΟΔΕΑΠΟΚΡΙ
> ΟΥΚΕΠΑΡΤΩ
> ϹΕΤΑΙΟΑΝΟϹΑ
> ΤΙΡΗΜΑΤΙΕΚΠΟ
> ΝΩΔΙΑϹΤΟΜΑΤΟϹΘ
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ΤΟΥΪΕΡΟΥ ΚΑΙΕΙΠΕΝ
ΤΩ· ΕΙΥΙΟϹΕΙΤΟΥΘΥ
ϹΕΑΥΤΟΝΚΑΤΩ· ΓΕΓΡ
ΠΤΑΙΓΑΡΟΤΙΤΟΙϹΑΓΓΕ
ΑΥΤΟΥ ΕΝΤΕΛΕΙΤΑΙΠΕ
ϹΟΥ ΚΑΙΕΠΙΧΕΙΡΩΝΑ
ϹΙΝϹΕ· ΜΗΠΟΤΕΠΡΟϹ
ΨΗϹΠΡΟϹΛΙΘΟΝΤΟΝΠ
ΔΑϹΟΥ
ΕΦΗΑΥΤΩΟΙϹ· ΠΑΛΙΝ
ΓΡΑΠΤΑΙ· ΟΥΚΕΚΠΕΙΡ
ϹΕΙϹΚΝΤΟΝΘΝϹΟΥ
ΠΑΛΙΝΠΑΡΑΛΑΜΒΑΝΕΙΑ
ΤΟΝ ΟΔΙΑΒΟΛΟϹΕΙϹΟΡ

ΑΝ· ΚΑΙ ΔΕΙΚΝΥ
ΤΑϹ ΑϹ ΤΑϹ ΒΑϹΙ
ΤΟΥ ΚΟϹΜΟΥ· ΚΑΙ ΤΗ̄
Ν ΑΥΤΩΝ ΚΑΙ ΕΙΠΕΝ
Ω· ΤΑΥΤΑ ϹΟΙ ΠΑΝΤΑ
ϹΩ ΕΑΝ ΠΕϹΩΝ ΠΡΟϹ
ΝΗϹΗϹ ΜΟΙ·
ΕΛΕΓΕΙ ΑΥΤΩ Ο ΙϹ̄ ΫΠΑ
ΟΠΙϹΩ ΜΟΥ ϹΑΤΑΝΑ
ΓΡΑΠΤΑΙ ΓΑΡ· ΚΝ̄ ΤΟΝ
Ν ϹΟΥ ΠΡΟϹΚΥΝΗϹΕΙϹ
Ι ΑΥΤΩ ΜΟΝΩ ΛΑΤΡΕΥ
ΙϹ·
ΕΑΦΙΗϹΙΝ ΑΥΤΟΝ Ο ΔΙ
ΟΛΟϹ· ΚΑΙ ΪΔΟΥ ΑΓΓΕΛΟΙ
ΡΟϹΗΛΘΟΝ ΚΑΙ ΔΙΗΚΟ
ΟΥΝ ΑΥΤΩ
ΟΥϹ ΑϹ ΔΕ ΟΤΙ ΪΩΑΝΝΗϹ
ΑΡΕΔΟΘΗ ΑΝΕΧΩΡΗϹΕ̄
ΙϹ ΤΗΝ ΓΑΛΙΛΑΙΑΝ
ΚΑΤΑΛΕΙΠΩΝ ΤΗΝ ΝΑ
ΑΡΑ· ΕΛΘΩΝ ΚΑΤΩΚΗ
ΕΝ ΕΙϹ ΚΑΦΑΡΝΑΟΥΜ·

ΑΝΟΙϹ ΟΤΙ ΤΟΝ ΗΛΙΟ
ΟΥΑ Ν ΑΤΕΛΛΕΙ ΕΠΙΠΙΤ
ΝΗ ΟΥϹ ΚΑΙ ΑΓΑΘΟΥϹ ΚΑΙ
ΒΡΕ·ΧΕΙ ΕΠΙ ΔΙΚΑΙΟΥϹ ΚΑΙ
ΑΔ ΟΥϹ
ΕΑΝ ΑΓΑΠΗϹΗΤΕ ΤΟΥϹ
ΑΓΑΠΩΝΤΑϹ ΥΜΑϹ ΤΙΝΑ
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ΟϹ ΕΛΕΙΟϹ ΕϹΤΙΝ
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ΠΡΟϹ ΤΟ ΘΕΑΘΗΝΑΙ ΑΥΤΟΙϹ
ΕΙ ΔΕ ΜΗ ΓΕ ΜΙϹΘΟΝ ΟΥΚ ΕΧ

ΤΟΥ ΕΝ ΟΥΝΟΙϹ
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ΑΠΕΧΟΥϹΙΝ ΤΟΝ ΜΙϹΘΟΝ
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ΜΟϹΥΝΗΝ ΜΗ ΓΝΩΤΩ
Η ΑΡΙϹΤΕΡΑ ϹΟΥ ΤΙ ΠΟΙΕΙ
Η ΔΕΞΙΑ ϹΟΥ ΟΠΩϹ
Ε ΕΛΕΗΜΟϹΥΝΗ ΕΝ Τ ΚΡΥ
ΠΤΩ ΚΑΙ Ο ΠΑΤΗΡ ϹΟΥ ΒΛΕ
ΠΩΝ ΕΝ ΤΩ ΚΡΥΠΤΩ ΑΠ
ΔΩϹΕΙ ϹΟΙ
ΚΑΙ ΟΤΑΝ ΠΡΟϹΕΥΧΗϹΘΕ
ΟΥΚ ΕϹΕϹΘΕ ΩϹ ΟΙ ΥΠΟ
ΚΡΙΤΑΙ ΟΤΙ ΦΙΛΟΥϹΙΝ ΕΝ

ΟΥΔ

ΤΑΙϹϹΥΝΑΓΩΓΑΙϹ
ΓΩΝΙΑΙϹΤΩΝΠΛΑ
ΕϹΤΩΤΕϹΠΡΟϹΕΥΧ
ΟΠΩϹΦΑΝΩϹΙΝΤΟΙ
ΘΡΩΠΟΙϹ
ΑΜΗΝΛΕΓΩΫΜΙΝΑΠΕΧ
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ϹΥΔΕΟΤΑΝΠΡΟϹΕΥΧΗ·
ΕΙϹΕΛΘΕΕΙϹΤΟΤΑΜΙΕΙΟ
ϹΟΥ ΚΑΙΚΛΕΙϹΑϹΤΗΝΘ
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ΑΡΝΗϹΙϹ ΠΕΤΡΟΥ

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ΝΑ ΕΙΔΕΝ ΑΥΤΟΝ ΑΛΛΗ
ΛΕΓΕΙ ΑΥΤΟΙϹ ΕΚΕΙ

II.

FRAGMENTA LIBRI PROPHETÆ JESAIÆ.

ΕΜΕΔΕΟΥΚΗΡΩΤΗϹΑ̅
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ΠΥΡΑΡΕΙϹ ΚΑΙΕΝΩ
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ΟΤΑΝ ΑΠΟϹΤΡΑΦΕΙϹ
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ΙΛΗΜ· ΤΙΝΑ ΩΝΕΙΔΙϹΑϹ

ϹΥΝΑΓΙ
ΟΥΤΑΥΤ
ΛΑΙ ·Α
ΕΞΑΡΧΑ
ϹΥΝΕΤ
ΠΕ ΔΕΙ
ΕΘΝΗ Ε
ΕΝΟΙΚ
ΛΕϹΙΝΟ
ΤΑϹ ΧΕΙΡ
ΡΑΝ ΘΗϹΑ
ΤΟ ΩϹ ΧΟ
ΕΠΙ ΔΩΙ
ΩϹ ΑΓΡΩ
ΝΥΝ ΔΕ ΤΙ
ϹΟΥ ΚΑΙ

BUMREGNI
ETNONINTELLE
GITUENITMALUS
ETRAPITQUOD
SEMINATUMEST
INCORDEEIUS
HICESTIUXTAUIA-
SEMINATUS·SU
PERAUTEMPE
TROSAMSEMI
NATUSHICEST
QUIAUDITUER
BUMETCUM
GAUDIOSUSCI
PITILLUMETNON
HABENSRADI
CEMINSESED
ESTTEMPORALIS
FACTAAUTEMAN
GUSTIAAUTPER

SECUTIONEM
PROPTERUERBU
CONTINUOSCA-
DALIZATUR
QUIAUTEMINSPI
NISSEMINATUR
HICESTQUIAUDIT
UERBUMETSOLLI
CITUDOSAECULI
ETDIUITIARUM
UOLUNTASSUF
FOCATUERBUM
ETFITSINEFRUC
TUM
INTERRAMAUTEM
BONAQUISEMI
NATUSESTHICEST
QUIAUDITUER
BUMETINTELLE
GIT·TUNCFACIT